
The Liberal

THE ETERNAL RIGHT

I trust in nature for the stable laws
Of beauty and utility. Spring shall plant
And Autumn garner to the end of time:
I trust in God—the right shall be the right
And other than the wrong, while He endures.

—Browning.

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THE LIBERAL

Preston Bradley Editor
Grace Thayer Bradley Associate Editor

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THE DEDICATION OF OUR CHURCH

I was awake at dawn. As I looked through the early morning mist out upon the leaden colored water of Lake Michigan I realized that it was raining in a lingering lazy fashion. I felt deeply disappointed. Saturday had been such a perfect October day that I felt surely its autumnal glory would carry over into Sunday. I wanted a perfect day for our dedication services. My feelings were somewhat lifted when I thought that on our opening Sunday in the Wilson Ave. Theater many years ago it rained very hard. Perhaps it was a good omen for our church to have it open on a rainy Sunday. I did not go to sleep again but went into my study and sitting at my table I thought about our church—its honored past, its glorious present and its splendid opportunities for the future.

The time seemed to drag. I wanted it to hurry up and become ten o'clock. The service was not to begin until ten forty five but I had planned on Saturday evening to be at the building by ten o'clock. I was there before ten. Perhaps sometime I may be able to describe my feelings as Mrs. Bradley and I walked down Sheridan Road on our way to the new church that Sunday morning. It seemed as tho my heart would stop as I turned on to Lawrence Avenue and there saw the beautiful and massive structure—our church. People were already entering, the street was filled with automobiles. The police department had issued orders to divert the north bound traffic from Lawrence Avenue except those cars destined for the church. This greatly relieved the congestion.

When I arrived at Channing Hall the members of the choir had

assembled. I spoke briefly to them. I could easily sense that they too were in an expectant mood. I greeted our new director Mr. Emerson Abernethy and had a moment with our unexcelled organist, Mr. Clarence Eddy. I then retired to my room at the left of the platform. Mr. C. K. Anderson, the chairman of our Building Committee and President of our Board of trustees, with Mr. J. E. O. Pridmore, our architect, soon joined me. The moments seemed hours. I am always somewhat nervous before any address or sermon but this morning I had a strange medley of emotions.

We had one great disappointment at our Dedication service. The installation of the organ was not finished. We were compelled to use a grand piano. At ten fifty Mr. Eddy began his piano recital and exquisitely played until eleven o'clock. At sharp eleven he struck the chord of our processional and the first service of the Peoples Church in its own home had commenced.

Mr. Anderson, Mr. Pridmore and myself followed the choir to the platform.

I was thrilled to the depths of my soul as I looked out upon the great audience. As they rose and sang the words of our song of salutation, the sight was one never to be forgotten. There are two thousand seats in the auditorium and every one was occupied. We sang Hosmer's great hymn "Forward through the Ages" as our first hymn. Mr. Pridmore in a very appropriate address presented the keys of the building to Mr. Anderson. Mr. Anderson in behalf of the Building Committee and for the Board of Trustees ac-

cepted the keys. The address of Mr. Anderson was deeply characteristic of the fine spirit he is. His loyalty, sacrifice and devotion to the church made the building possible. He was enthusiastically received by the congregation which plainly evidenced the esteem and regard in which he is held.

Following Mr. Anderson's address the congregation stood and we read together our words of Dedication which were as follows, "For the advancement of religion, for the achievement of a better social order, for the spiritual enrichment of individual lives, for liberality of thinking, for the expression of true patriotism, for the highest service to this city, in the spirit of love and fellowship, we, pastor and people, hereby dedicate this church."

Our choir then rendered most effectively "Unfold Ye Portals" from the "Redemption" by Gounod. And then I tried to preach. My subject was "Modern Life and the Church." I felt deeply the responsibility of that sermon. With the new environment and the strangeness of it all I had a very difficult time. Yet the inspiration of that fine audience helped and sustained me.

After the sermon our new Director of Music, Mr. Abernethy sang, "Arm, Arm, Ye Brave" by Handel. He has a voice of great distinction and endeared himself to the church and choir in this first appearance. After the announcements and offertory we sang William Wadsworth's beautiful words, "The Day of Rest" to the old and lovely tune of Webb. With the closing sentences the service was over.

I then stood for an hour in front of the pulpit and greeted the friends and members who came to express their joy and appreciation. I had telegrams of congratulation from all over America. Many members who have moved to other places thoughtfully remembered us. The

message which touched me most deeply was from the Rev. Carl Lundbom, pastor of the Presbyterian Church at Linden, Michigan. It read as follows, "Heartiest congratulations as pastor of the church of which as a youth you were a member I desire to rejoice with you in the successful completion of your most worthy enterprise and the dedication to-day of your new church home." The old home church and I are far apart theologically but its pastor and the church still love me. That spirit means true religion to me. The church of my youth did much for me and I will never forget its thoughtfulness of me.

Everyone who has seen our auditorium is enthusiastic over its beauty and atmosphere. The color scheme is ivory and antique gold. The wood work is of dark walnut panelling. On the ivory panel over the choir loft in old gold the following inscription from William Ellery Channing has been inscribed, "Live a life of faith and hope. Believe in the mighty power of truth and love."

For the first time in its history the church held an evening service. Assisting in this service was the Rev. David Rhys Williams of the third Unitarian Church, the Rev. Fred V. Hawley of Unity Church, who read an original Dedication Ode for the occasion, the Rev. Dr. Franklin C. Southworth, President of Meadville Theological Seminary, the Rev. George W. Allison of the North Shore Universalist Church and the Rev. James S. Ainslie of the Argyle Congregational Church. The Rev. Frederick F. Shannon, successor to Dr. Frank W. Gunsaulus at Central Church, preached a remarkable sermon.

I went home after this service tired in body and mind but grateful in heart. It had been a great day in my life.

—Preston Bradley.

"YE EDITORS GO A TOURING"

(Continued from Sept. number)

Morning found us in another narrow channel—the Ste. Claire River. The great vessel moved slowly, quietly, at times almost touching on either side little islands with which this picturesque river is strewn. The morning was extremely warm, and a summer haze hung over water and land, rather adding to its beauty. The river carried us into Lake Ste. Claire, on the shores of this pretty little lake many Detroiters have their summer homes. At noon we docked at Detroit, remaining there an hour. We had expected our sister and little nieces to meet us at the dock to spend that hour with us and disappointed at their non appearance we telephoned and learned that they were not in the city. A longer and more uninteresting hour I think I never spent. Finally the ship's whistle blew and we journeyed ahead up the lovely Detroit River, leading us to Lake Erie. As a young girl I knew every mile of this river, and now noticed sadly in many places the recent beauty-destroying devices of coal docks, ship building and lumber yards and factories galore. At the mouth of this river just where it broadens and flows into Lake Erie, there is a lovely island called Bois Blanc. Here I spent my summers until I was married with a cousin who owned a charming bungalow surrounded by velvety lawns and flower gardens. Here I learned to know flower and birds, dreamed my dreams, and fed my nature-loving soul with stars and clouds, sunsets and storms. My cousin passed on several years ago, and her lovingly tended gardens too remain only in memory; this I noticed through tear filled eyes as I watched from the deck rail of our steamer while it glided slowly past this once dear and familiar spot, so close we were that I could have waved my hand to my

cousin had she been there as of old!

Soon we were plying the waters of Lake Erie, the wind blowing a gale—and when does it not blow on Lake Erie? Until now the Great Lakes had been like a mirror so we were enjoying this bit of a "roll." However by 8:30 when we sailed into the harbor at Cleveland the water was calm and the off shore breeze extremely warm. I had never seen Cleveland from the water front, and as we neared the wharf I thought I had seldom seen anything as picturesque. The city veiled in smoke, rose and mauve tinted from the sunset glow, added mystery and softened beauty, like a phantom city seen in mirage. At the left a huge structure built on an upland, stood out prominently with a magnificent colonnade surrounding it, giving the appearance of a Roman palace. After stopping an hour we were on our way again. Sunset glow deepening into violet evening, the moon casting its spell over the water with silvery sheen. We sat on the deck chatting with friends and enjoying the balmy air and moonlight until nearly midnight.

In the morning there was a different atmosphere aboard; up to this time everyone falling into the ease and comfort of the boat had manifested only the happiest carefree attitude, as though we would sail on untroubled seas for ever and ever knowing nothing of the worry and hurry of the world beyond! But on this last morning breakfast was eaten hurriedly, corridors and stairs were full of people rushing up and down—in and out, bell boys—porters—everyone carrying baggage below—to get as near the gangway as possible.

We quite sadly bade good-bye to some friends we had made, charming people from Philadelphia, whose companionship we

had enjoyed all through the trip. And a dear elderly couple who sat at our table, I had discovered early on the journey were next door neighbors of my relatives in Brooklyn, and attend the same church with them. Such happenstances always seem miraculous when we meet with them along the pathway and they help to make the world akin! What wonderful days they had been abroad this luxurious liner sailing the inland seas, with ever-changing scenery along that unseen boundary which separates yet unites, two great and friendly countries. We had come 1,115 miles and now our steamer had reached her Eastern port—Buffalo. After all the passengers were ashore the automobiles were unloaded, so it was nearly noon when we got started, our baggage and ourselves all comfortable in our little car, headed for one of the seven wonders of the world, which lies at the very door of Buffalo, Niagara Falls! We viewed it first from the United States side and then crossed the bridge to the Canadian side. Stearing clear of the curbstone "criers" all advising where the best meals were served, we chose a quiet cafe whose board windows looked directly upon the falls. Here while we ate an excellent dinner we feasted our eyes upon this marvelous beauty spot in Nature's Garden, where the gigantic cataract falls and roars into the mighty gorge below, the mist ris-

ing like a fog, clouds of white foam tossed by the current, swirling, tumbling, rushing over the rocks on its path to the sea! A sight and sound never to be forgotten!

Early afternoon found us well along in New York State, up and down, over the hills and winding road, we travelled, in keen enjoyment of the scenery; from one hilltop we caught an inspiring view of three counties—hillsides, fields and rolling country, the finest farm land imaginable.

Twilight lingered long, and the drive after sunset was very beautiful; by dark we had reached the pretty little town of Geneva on Lake Seneca, where we decided to spend the night. The next day being Sunday we wanted to get an early start to avoid Sunday tourists on the road. So when we stopped at the Hotel Seneca we went immediately to our rooms tired enough to sleep in spite of the bright lights of the little city's streets, crowded with the summer colony and farmers' families combining their Saturday evening shopping with pleasure, all seemingly going to the "movies" which held no attraction for us, our eyes and lungs too well filled with the pictures and sweet air of the country-side. I dreamed of sailing the Niagara River and discovering a new country called "Socony Land."

—Grace T. Bradley.

(To be continued in November issue.)

BOOK CHATS

By the time you read these words you will be thinking of your fall and winter reading. Long evenings are just ahead. I can think of no better or more helpful way to spend those evenings than in the society of a good book. After a busy day filled with duties and cares what bliss it is to sit quietly after the evening meal and read the best thoughts of some fine mind!

Since church opened this fall I

have had several letters from people who are interested in the liberal point of view. They want to know what to read that will assist them in their quest of what is true. Such a request always gladdens my heart. It is indicative of the truth of a statement I have made again and again that more people are thinking for themselves today than ever before in the history of thought. We are in an era of individual thinking.

Superstition and fear are doomed as the motivation of thinking in religious matters. You might as well try to stop the ebb and flow of the tides as to try and prevent the acquisition of knowledge and the discovery of truth. To the static and inflexible mind of the orthodox and fundamentalist type this condition only implies ultimate ruin and catastrophe for the human race. To the careful observer with an informed mind it portends a greater security for civilization. In a recent conversation with Mr. Kroch, one of the best known book sellers in America, he informed me that he had sold 2,500 copies of Will Durant's "Story of Philosophy." "Ten years ago," he said, "we might have sold 50 copies." Is the world growing better? Yes, better and wiser.

I could fill pages this month by just giving the names of the worthwhile books which every one who loves good literature might read with advantage.

We are blessed with a dynamic, original and absolutely up-to-date history of our world written by two unimpeachable scholars. It is a two volume work entitled "The Human Adventure" published by Harper and Brothers. Prof. James Henry Breasted, of the University of Chicago wrote volume one called "The Conquest of Civilization." The second volume "The Ordeal of Civilization" is the work of Prof. James Harvey Robinson, justly famous for his "Mind in the Making."

In my Atlantic Monthly files there is a well worn copy. It is the August number of 1925. In it is the first article I ever read by Alfred North Whitehead. I read that article every once in awhile. Prof. Whitehead was a fellow and late senior lecturer at Trinity College, Cambridge. He is now Professor of Philosophy at Harvard. The Macmillan Co. have published two books by Dr. Whitehead which cannot be overlooked. They are authentic, informative and masterly. Read "Science and the Modern World" first and then "Religion in the

Making." They stand alone. The last volume contains the Lowell Lectures of 1926.

For a lighter vein we turn to the current fiction. Of course, every one will want to read "The World of William Clissold" by H. G. Wells. The author insists his latest book is fiction altho' some critics call it autobiography. In a sense all fiction is autobiography. Anyhow Wells has the reading public guessing. It is a most fascinating book. Floyd Dell, strange unusual man—gives us the story of "An Old Man's Folly"—a Doran book. Lester Cohen writes effectively a story in which a Chicago family figures. Boni and Liveright published this first novel under the title "Sweepings." The book interested me deeply. It gives a fine background of certain economic and social conditions existent in the early Chicago years.

Think what a winter is before us with new books by Wells, Bennett, Dell, W. Somerset Maugham, Hervey Allen, Swinnerton, Walpole, Thomas Burke and Aldous Huxley. I must not forget "Ways of Escape" by Noel Forrest.

How can one ever read it all? Well, one cannot, hence it is of great importance that the books one does read are great enough to command attention and time. Choose carefully is the only way.

—P. B.

PROTECTION

Oh, the road is grey and weary!

That I go down today:
And the light breaks on me eerie
As I go on my way.

Soon night will set the stars free
And gloom will fill the deep;
But Christ will find the traveler,
And with His angels keep.

Striking while the iron is hot is all right, but too many men strike while the head is hot.

"MODERN LIFE AND THE CHURCH"

Dedication Sermon The Peoples Church, Uptown Temple, Oct. 10, 1926
Stenographically Reported.

Dedication Prayer by Dr. Bradley.

Infinite Heart of Love, silence would be our choice today to express the gratitude of our hearts, our words seem impotent and are helpless.

Infinite Heart of Truth, may this church ever be a brilliant burning beacon light for Truth and Inspiration; may we sense the spiritual joy of growth while about us there is a sense of completion; may we still keep our vision of tomorrow.

Heart of Love, of whose soul we are a part and in whose life we have a share, richly endow this institution. May every heart at this moment from those that have given their mite to those who have given mightily and deeply of their substance, feel a sense of joy for what they have accomplished and completed for this city.

Bless every workman that has had a part in this structure, the heart and brain of the man who planned it and those who have followed out those plans; and may this church stand, as it stood for the past years in this city, as an open door of Liberality and Truth; may bigotry and fanaticism never escape from the lips of its minister today or from the ministers who may serve it in the future; may it be a place in the life of this city where people feel that they can come and think for themselves in matters of religious philosophy; may it always be an open door to the down-trodden and the broken and the bruised and the bleeding and the dying and the struggling and the failing and the sorrowing and the sinning; may it be a great source of beauty and of power and of inspiration in this city for the cause of Truth and Justice.

Infinite Heart of Love, wilt Thou make Thy presence known over the highway of the clouds today to all our radio-friends who are listening in; may they be glad that they can have a part in this service and may we be glad that we can have them. Help us this morning to say some word that shall inspire some life and some heart to find a high and lofty purpose. May that be the religion of this church and may that be the attitude of this pulpit.

Now, Heart of Love, may we consecrate to the cause of open mindedness, of friendship, of tolerance, and of love, this church. May all of us keep close to the gentle spirit of peace and of love, and from thence our strength and our power shall come.

Amen.

I announced as my subject "Modern Life and the Church." On account of the lateness of the hour I am going to begin my address this morning with my conclusion. I sometimes do that sort of thing anyhow, even though I had the usual time for the development of the theme.

There are a great many contemporary thinkers today who are trying to find a classification that will adjust itself to the wide range of interest that pertains to modern life. They are trying to find a phrase or a sentence or a combination of phrases that will be sufficiently comprehensive to designate the age in which you and I are living. They are attempting this in the realm of sociology, they are trying in the world of science by continual pioneering of the mind in its efforts to reach the secrets of the material universe; they are at-

tempting it in the world of religion, which for our immediate use is of great importance and the only one that I shall discuss this morning.

Just where are we in modern life today in the realm of religion? What is the situation today in the religious life of mankind?

I am not going to discuss this from the standpoint of moral reactions in human society, but merely and simply and plainly upon relationships involved in what we are thinking about religion. The question of Morality is an ever-present question. People are just about so good and just about so bad in every age of human history. There is no particular uniqueness about the moral conditions of our contemporary life. Any individual who is at all familiar with the great moments in the life of nations that are now dead and gone, will detect, as they study history, moments and periods which are very analagous to the moment in which we as a people are expressing ourselves.

There are many who will heartily disagree with me this morning, but I have about come to the conclusion, from whatever angle of approach, that this is about the most religious moment the world has ever seen. If you are going to think of the mind as a part of the great religious cosmos, certainly this is the most religious moment the world has ever known. And simply because more people in every country in the world today are thinking for themselves in matters of religion as never before in the history of human thought.

More people are thinking about religion today than ever before in the history of human thought.

Now, that does not mean they are thinking about churches; it does not mean they are thinking about creeds; it does not mean they are thinking about the hierarchy of organized religion, but it does mean that they are giving some attention as individuals to the philosophical problem involved in the development of religious

certitude, it does mean that many men and women are beginning to think for themselves in matters of religion, and that they are refusing to permit their ministers, including the minister of the Peoples Church, their priests, their rabbis or any other constituted ecclesiastical authority to think for them in matters of religion.

Now, whether they are thinking correctly or not is another matter. But they are thinking. If I read the future of religion with any degree of rightness, I am confident that we are going to have such a clarification of religious thinking in the next fifty years that churches of this sort will be no exception, but quite the contrary, the majority church. For the more people begin to think for themselves in religion, the less willing they are to become a part of machinery or institutionalism; the more people begin to think for themselves in their relationships as individuals and units in human society with the religious and moral values involved, just that moment do they begin to cease having a desire of leaning upon the bigotry or superstition or tradition of any church or of any institution of religion.

That is where liberality of thought always leads people and always inspires people to go.

Now, what about the religious thinking of today?

The evidences of the chaos in religious approach is only an attestation of what I have just suggested about the universality of the thinker. We have all sorts of creeds and cults. We are thinking about everything with all sorts of thought—New Thought and Free Thought and Liberal Thought. Sometimes I feel like Dr. Patten, we have all kinds of thought except just Thought. I have just a little suspicion that in connection with all this variety and diversity of religious thinking there is not so very much thought.

Now, primary need of this hour, if we are going to clarify the religious atmosphere at all, is for us

to magnify and dignify just plain thinking. For, unless we can make our religion intelligent and unless we can apply intelligence to religion, the world is going to continue the awful tragedy that we see about us, caused by religious despotism and the bigotry and fanaticism of the religious world.

This is not an irreligious moment, but it is a moment of confusion in religious thinking. A confusion of religious thinking! And the result of it is, all who want to really know what is the truth in religion must improve every opportunity that is presented to them to enlarge their scope and to increase the opportunity for self-awakening with the principles involved in thinking sanely about religion.

Now, then, what is the place of this church in this program? This church stands out unique today, together with the other Unitarian and free churches who take the attitude we do in religion, that every man and woman in it can think for themselves all the way through in this matter of religion. No minister or board of trustees or official connected with it can dictate the range of your thinking in regard to religion or terminate your membership because of what you think.

The finest thing about this institution is that here there is no power to tell you what to think. Our only ambition and my only purpose in the ministry of this pulpit is to enable you as best I can in the process of how we are to think. You have the responsibility of determining the range by which your thought will ultimately go.

And here is a church, my friends, that stands unique in that particular, that throws open its doors to people of all faiths of thinking, and says to them: "Enter this house and you will be in the house of your friends."

Unless there is a great reason for an institution the institution is doomed to die. Stone walls and pews and beautiful furnish-

ings and decorations do not make a church. The thing that makes a church is people. That is what makes the church. This other is just an opportunity for the people meeting together as a society. But that is not a church. People constitute a church.

The ideal I have for this church is the ideal which I have had for the past fourteen years as its minister. In this great city of Chicago, in this community here with hundreds and hundreds and hundreds of people living in furnished rooms, almost within the sound of my voice, almost within a stone's throw of this great Temple, that it is our business, through some technique, to get in touch with this great group of youth and of young life and turn their energies and direct their thought through the winsomeness of our religious attitude into the realm of beauty and moral sublimity.

I would refuse to be the pastor of any church if it merely meant that I should please a few who are satisfied in their religion and do not want the world to come in and partake of that religion with them. The doors of this church must be kept open and it must always remain a people's church. Here must come no aristocracy, basing itself upon any life satisfactions. We are organized and we have built this church for only one purpose, and that is, to point men and women to the highest and best in life, and to keep the values coordinated; to face every institution of human society and every attitude of mind and to apply it with the pragmatic force of operative religion. This church welcomes science. I want the last word from every scientific laboratory in the world. I want to know what science has to say to me; I want to know what science has to say to religion. And I shall fight from this pulpit, as I have in the past, against any group of legislators in any state of the Union, organizing themselves into legislative programs to stop the achievement of knowledge.

Let us know the truth; let in the light. And if my religion is not strong enough and is not virile enough, and is not true enough to stand up against the whole realm of science, then my religion is false, and the sooner it dies the better for civilization.

If it is necessary for me to go to the legislators of America and ask those legislators to protect my religion, to protect the mind from the light, then the God of Truth smites such a religion. Let us get rid of it once and forever.

This church shall ever be the church of open minds. The policy of this church has always been in the past, as it will be in the future, to preserve its pulpit as a free platform. That is the glory of this great faith of ours.

The other day I was in the First Unitarian Church in Philadelphia, the church that is one hundred and ten or twelve years old. A marble panel in that church is inscribed with a memorial from a former pastor who was one of the first ministers in that pulpit to speak in favor of abolition and against slavery, and the president of the board of trustees was a pro-slavery man of Philadelphia. The minister used his pulpit as a great forum to fight slavery. The president of his board of trustees sat in front of him Sunday after Sunday. This man made the largest contribution in the city of Philadelphia for the pro-slavery movement. And those two men, one refused to accept the ideas of the other, but both of them standing for free dissemination of truth. That is what makes a church great.

Servetus said once: "I don't believe one word that you are saying, but I will fight with my life your right to say it." That, in my mind, is the very climax of the doctrine of free speech. There is no truth that this pulpit will turn its back upon. If a thing is true is our only requirement and if it is true then it is our duty to accept it and put it into operation. If that is the reason for our church then we shall grow, then

we shall develop, then we shall expand, for the church today occupies in its relationship with the other social agencies a very important position.

We have had such wonderful achievements in the realm of scientific advancement.

Think what we have done in the mastery of diseases; think what we have done in our attitude of mind toward the defects of the body; see what we have done in transportation; see what we have done in commerce; see what we have done in social sciences; think what we have done in the world in the elimination of pests and plagues. We have done it with our minds. My plea for the future in the world of religious thinking is: Let us bring the same mental structure and the same mental processes to the world of religion that we have done in the world of industry, in the world of transportation, in the world of science. Let us do it in the world of religion and let us lead this old world out of its heathen paganism with its atonement of blood, and let us let in the light of freedom and truth and religious liberalism.

This church has no right to live unless it helps people. You have your problems out there; you have your sorrows out there. Why, if I could read your hearts today what tragedies I might find in this audience this morning! How you are worried and troubled and bruised and broken and buffeted by life! Gnawing, gnawing, at your soul. Remorse that life can never be again what it was. Some of you are worried in business, worried in money matters, worried in this and worried in that. What is the church for? Just merely to be educational? Just merely to bring intelligence to religion? No! I would feel that every service this church ever had was a failure, was a down-right failure, an absolute failure, unless after we dismiss someone could honestly come to me and shake my hand and say "Doctor Bradley, because of that

service today I am going to have a better week all the week." If you cannot come and tell me that, than I have failed. If there is a young lad here or a young woman or somebody with a broken life that cannot come to me and say "I am going to do better. I am going to get some ideals. I am not going to let the world wreck and ruin my life," we as a church have failed. Why do you float in this chasm of modern life and permit it to sear and stain and warp your souls? Why do you think you can play with sin and rot out your brains and eat out your hearts by false emotions? Why do you feel in this great city that you can surfeit yourself with the passions of sensualism and feed your bodies while you starve your souls? Why do you think that is life? Why do you people of Chicago call that life?

Why, unless every Sunday morning I can bring to you who hear me Sunday after Sunday a great inspiration that will send you out fighting for decency, the only kind of militarism I believe in. I want you to go out and fight for decency.

I want you people who come here Sunday after Sunday, I want you to be a great beacon light of inspiration. I want to send young men into the ministry. I want to send young men and women into the universities and colleges. I want to take the lives that are broken, I want to see them

straighten up! I want you to know from the bottom of my own soul and heart that it can be done!

The truest gospel in the world is that no man or woman can fall so far down in the scale of life that they cannot get up again. There is always a tomorrow and a new day.

Now, that is my ideal and my dream for this church. May this church be an inspiration to individual lives for the betterment of all the world, and for the honor and to the glory of the only God I believe in, the God of Truth, the God of Life and the God of Love.

Closing Sentences

Infinite Heart and Father of us all: The morning has come and now it has gone.

And this service that for so many years we had looked forward to is soon to be but a memory.

Well, Heart of Love, we are thankful for these dear people, thankful for this church, thankful for its board of directors.

May our ministry be blessed. Give the minister strength and courage and health and ideals and victory.

Give the people the inspiration to support and uphold.

And now may this Temple and this Church be dedicated for all time to the religion of Life, of Love and of Truth.
Amen.

DECLARATION OF PRINCIPLES OF THE PEOPLES CHURCH

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

THE PEOPLES CHURCH**UPTOWN TEMPLE****LAWRENCE AVE., Near Sheridan Rd.****Sundays—10:45 A. M.**

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REGULAR EVENTS

School of Religious Education & Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday, Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.

Men's Forum—Second Monday evenings, Channing Hall.

The Temple Club—Second and fourth Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE MEN'S FORUM

The executive committee of the Forum will announce the program for the meetings this year in the immediate future. The opening meeting will be held in the auditorium Tuesday evening November 16th. The speaker will be John Haynes Holmes, of the Community Church, New York City. There will be a series of ten meetings to be held Sunday evenings in the auditorium. Five lectures will be given before the holidays and five after. The speakers will be men of national reputation. Among the interesting programs will be a debate by Prof. Charles Merriam of the University of Chicago and John Taft, the son of Chief Justice Taft. Full particulars of the program will be given in a few days. For information see Mr. Fuchs, 1611 Wilson Ave., Sunnyside 1324.

THE SCHOOL OF RELIGIOUS EDUCATION

The school held its first session for registration Sunday morning October 17th. It resumed regular sessions Sunday October 24th and opened most auspiciously. A unique feature of the work this year is the Adult Discussion Group which meets at 9:45 A. M. on Sunday. The subject discussed is the sermon delivered by Dr. Bradley the previous Sunday. This group is led by the superintendent and is arousing considerable interest.

There is a class for all ages in the school. Parents in the church and congregation are urged to send their children to our own church school.

CHURCH NEWS

Dr. Bradley returned from his vacation on September 14th and the following is a record of the ministerial activities to October 1st.

Weddings

Sept. 15. Mr. Vernon H. Curry and Miss Kathryn Ross.

Sept. 23—Mr. Ralph L. Heinsimer and Miss Alma Teare McIntosh.

Funerals

Sept. 17—Mr. David Edward Brown. Interment Rosehill.

Sept. 22—Mrs. Anna Elizabeth Nelson. Interment, Oak Ridge.

Christening

Sept. 21—Dorothy Jane Rosen, daughter of Florian Rosen and Hazel Roberts Rosen.

Sermons

Sept. 26—Morning—First Unitarian Church Wilmington, Delaware. Afternoon—Sesqui-Centennial Exposition Auditorium, Philadelphia.

Sept. 29—Address—New England Congregational Church, Chicago.

The work of Near East Relief is confined to orphan children. Lack of funds makes the extension of its service to destitute refugee women over 16 years of age impossible. But these women are being helped to help themselves by Near East Industries. Some of their needle work makes beautiful and inexpensive wedding, birthday and holiday gifts. It can be secured at Room 516, 37 South Wabash Ave., Chicago. Stop in at your convenience and see the beautiful exhibit.

Since church opened on October 10th the radio audience has been unusually responsive in its expression of good will and encouragement. The church and Dr. Bradley are always glad to receive word from the great invisible congregation. Kindly address all mail to the Peoples Church, Uptown Temple, Lawrence Ave., at Sheridan Road, Chicago.

The Liberal is mailed to any address in America for one dollar a year. There are twelve numbers published. Kindly send subscriptions to Mrs. May Harrison, subscription manager, 941 Lawrence Ave., Peoples Church, Chicago.

Mr. and Mrs. Robert Bradley of Linden, Michigan, attended the Dedication Services of the church. Mr. Bradley is the father of Dr. Bradley. Mr. and Mrs. R. V. Judson of Detroit also were present. Mrs. Judson is a sister of Dr. Bradley. Mr. and Mrs. Ephraim Judson, of Durand Michigan and Mr. and Mrs. Frank C. Luce of Detroit, Michigan, life long friends of Dr. Bradley also attended.

The Chicago Liberal Ministers' Association at a recent meeting re-elected Dr. Bradley President for the year. Twenty four ministers attended the opening luncheon at the City Club. Col. Chamberlain, Chairman of the Chicago Crime Commission will address the next meeting.

Dr. Bradley announces the following sermons for November:

Nov. 7th, "Thos. A. Edison and the Problem of Immortality."

Nov. 14th, "H. G. Wells and the World of Mr. Clissold."

Nov. 21st, "G. B. Shaw and the Nature of Human Nature."

Nov. 28th, "The Story of Philosophy and Will Durant."

All addresses broadcast by Station WQJ.

At a recent meeting of the Board of Directors of the Chicago Public Library Dr. Bradley was made Chairman of the Committee on Library.

—G. T. B.

TEMPLE CLUB

A meeting of the Program Committee was held at the home of Mr. Newman Dumont on Thursday, Sept. 30th and the following tentative program for the coming year was approved:

Dedication of Channing Hall to be held on Tuesday, Oct. 26th. This will be a Halloween Dance and also a Welcome Party for new members. There will be games, favors and refreshments, with no charge. Miss Helen Merriman and Mr. Ralph Cole form the commit-

tee for this affair.

There are three special activities that the Temple Club plans to have this year:

1st, Dramatic Club to be in charge of Miss Florence Mellem, who is to make arrangements for several small plays and probably one large play to be given thruout the year.

2nd, Literary Circle in charge of Miss Elsie Hempe. This will be a continuation of the work that was under the direction of Mr. Edson last year. Arrangements will be made to have meetings twice a month, each meeting to be conducted by one of the members.

3rd, Orchestra in charge of Miss Helen Merriman. There is a great deal of work to be done on this and all members who play any instruments are urged to join the Orchestra.

On Tuesday evening, November 9th, the President of Antioch College will address the Club, and plans are being made to have the attendance at this meeting especially large. An invitation will be extended to other Unitarian Church Clubs to attend.

Business meetings will be held the first and third Tuesday of each month and Social meetings the second and fourth Sundays. Candlelight Services will be held at the Sunday Evening Meetings and Mr. Dumont will endeavor to secure the services of Miss Eleanor MacGregor, Mid Western Secretary of the Y. P. R. U. at the first meeting.

The Color and Slogan Committee submitted Royal Blue and Gold for the Club Colors and Truth and Character for the Slogan, which were approved unanimously by the Program Committee. Following this discussion, a Committee consisting of Helen Merriman and Ralph Cole was appointed to select a suitable Banner, made of Blue and Gold Silk Cloth with the Motto written on it, which is to be placed on the wall of Channing Hall.

May Braendle,
Recording Secretary.

THE WOMAN'S CLUB

The Club held its opening meeting with a luncheon and program at the Edgewater Beach Hotel on Monday, October 4th. There was the largest attendance which ever was present at an opening meeting. Mrs. J. J. Reynolds, the new President, presided. A fine musical program was given by Catherine Wade-Smith, violinist and Troy Sanders, pianist. Dr. Bradley spoke on "The Work of the Future." On October 18th the Club held its first meeting in the new church. Mr. Owen R. Lovejoy, "the Children's Statesman" spoke on "Child Labor and Poverty." One hundred and fifty women attended this meeting. The following program will be given during the winter:

November 1 — Card Party, 2 p. m.

November 15 — Business Meeting, 1:30 p. m. Lecture, "Ghandi of India," 2:30 p. m. Haridas T. Muzumdar of India, Friend and biographer of Ghandi. Music.

December 13 — Business meeting, 1:30 p. m. Lecture, Miss Jeanne Rankin, 2:30 p. m. First Woman Member of Congress. Musical selections.

January 10 — Lecture, "The Waking East and the Sleeping West," by James M. Yard, three years editor in China of The China Christian Advocate. Music.

January 24 — Luncheon, 1 p. m. Faye Epperson, Whistling Ensemble, 2:30 p. m.

February 7 — Lecture "What's New About Russia." Mrs. Anna Louise Strong, relief worker with Quaker Commission, Moscow, Russia.

February 21 — Business meeting 1:30 p. m. Lecture, Dr. Preston Bradley 2:30 p. m. Music.

March 7 — Card Party, 2 p. m.

March 21 — Business meeting 1:30 p. m. Lecture, Mr. B. C. Roloff, 2:30 p. m. Music.

April 4 — Business meeting 1:30 p. m. Lecture—Announcement later.

April 18 — Annual meeting, 10:30 a. m. Lecture, Dr. Preston Bradley, 2 p. m. Music.

May 2 — Business meeting 1 p. m. Lecture, announcement later.

May 16 — Card Party 2 p. m.

The Departmental Meetings of the club will be held as usual during the year on the alternate Mondays of the above days. Mrs. Max Riley will have charge of the meetings for half of the season and Mrs. William Herzog for the remainder of the year. Mrs. Herzog will build her programs around current books with a comprehensive review of each. Mrs. Riley's program is as follows:

1. Restriction of Immigration—Mrs. Dalrymple, chairman.

2. Conservation of our Natural Resources — Mrs. Hermsdorf, chairman.

3. Strength and Weakness of Our Public Schools—Mrs. Lee, chairman.

4. Independence of the Philippines—Mrs. Godman, chairman.

5. Is Democracy a Failure? — Mrs. Grunwald, chairman.

6. Achievements of the Federated Women's Clubs—Mrs. Fuchs, chairman.

7. Functions of the Public Library in the Community — Mrs. Schulten, chairman.

8. Censorship of the Movies—Mrs. Riley, chairman.

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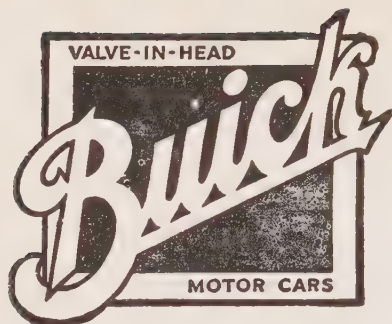
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The Berhalter Health Food Store makes it a business to keep on hand a large variety of books and literature from which any sincere person can learn the laws of good health.

We also maintain a food store and bakery where only such foods are sold that are of permanent benefit to the consumer. Your time may mean money but your health means more to you, take time and find out about this unique place, learn how to live and put your woes out of your life forever.



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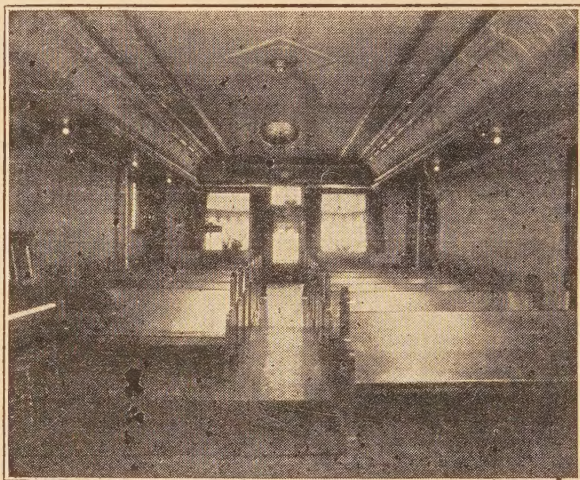
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